

REPORT OF NATIVE PAPERS

FOR THE
Week ending the 17th August 1889.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Kasipore Nibási" ...	Kasipore, Burrisal ...	30	
<i>Fortnightly.</i>				
2	"Ahammadi" ...	Tangail, Mymensingh	450	
3	"Ave Maria" ...	Calcutta	.....
4	"Divákar" ...	Ditto	.....
5	"Gaura Duta" ...	Maldah	.....
6	"Purva Bangabási" ...	Noakholly	.....
7	"Purva Darpan" ...	Chittagong	700	
8	"Uttara Banga Hitaishi" ...	Mahiganj, Rungpore...	.....
<i>Weekly.</i>				
9	"Arya Darpan" ...	Calcutta	102	19th & 26th July 1889.
10	"Bangabási" ...	Ditto	20,000	10th August 1889.
11	"Burdwán Sanjibani" ...	Burdwan	302	6th ditto.
12	"Chandra Vilásh" ...	Berhampore	250	
13	"Cháruvartá" ...	Sherepore, Mymensingh	500	5th ditto.
14	"Chattal Gazette" ...	Chittagong	800	
15	"Dacca Prakásh" ...	Dacca	1,200	
16	"Education Gazette" ...	Hooghly	885	9th ditto.
17	"Faridpur Hitaishini" ...	Faridpur	.....
18	"Garib" ...	Dacca	3,000	
19	"Grambási" ...	Uluberia	800	10th ditto.
20	"Gaurab" ...	Ditto	.....
21	"Guru Charana" ...	Calcutta	.....	8th ditto.
22	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	300	7th ditto.
23	"Jagatbási" ...	Calcutta	750	
24	"Murshidábád Patriká" ...	Berhampore	508	
25	"Murshidábád Pratinidhi" ...	Ditto	350	
26	"Navavibhákar Sádharani" ...	Calcutta	600	12th ditto.
27	"Prajá Bandhu" ...	Chandernagore	995	9th ditto.
28	"Pratikár" ...	Berhampore	600	9th ditto.
29	"Rungpore Dik Prakásh" ...	Kakinia, Rungpore	205	18th July 1889.
30	"Sahachar" ...	Calcutta	500	7th August 1889.
31	"Samaya" ...	Ditto	3,806	9th ditto.
32	"Sanjivani" ...	Ditto	4,000	10th ditto.
33	"Sansodhini" ...	Chittagong	800	
34	"Santi" ...	Calcutta	3,722	7th ditto.
35	"Saráswat Patra" ...	Dacca	300	
36	"Som Prakásh" ...	Calcutta	1,000	12th ditto.
37	"Srimanta Saudagár" ...	Ditto	.....
38	"Sulabha Samáchar o Kusadaha" ...	Ditto	800	9th ditto.
39	"Surabhi o Patáka" ...	Ditto	700	8th ditto.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Daily.</i>				
40	"Dainik o Samachar Chandrika" ...	Calcutta	1,500	7th to 14th August 1889.
41	"Samvad Prabhakar" ...	Ditto	800	8th to 15th ditto.
42	"Samvad Purnachandrodaya" ...	Ditto	300	8th to 15th ditto.
43	"Banga Vidyá Prakashika" ...	Ditto	500	
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
44	"Dacca Gazette" ...	Dacca	.....
HINDI.				
<i>Monthly.</i>				
45	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling	20	
46	"Kshatriya Pratiká" ...	Patna	200	
<i>Weekly.</i>				
47	"Aryavarta" ...	Calcutta	1,500	3rd August 1889.
48	"Behar Bandhu" ...	Bankipore	.....
49	"Bharat Mitra" ...	Calcutta	1,653	
50	"Sar Sudhanidhi" ...	Ditto	500	12th ditto.
51	"Uchit Baktá" ...	Ditto	4,500	
52	"Hindi Samachar" ...	Bhagulpore	1,000	
PERSIAN.				
<i>Weekly.</i>				
53	"Jam-Jahan-numa." ...	Calcutta	250	2nd & 9th August 1889.
URDU.				
<i>Weekly.</i>				
54	"Aftal Alum Arrah" ...	Arrah	300	
55	"Akhbar Tusdiq-i-Hind" ...	Calcutta	.....
56	"Anis" ...	Patna	.....
57	"Gauhur" ...	Calcutta	196	14th August 1889.
58	"Sharaf-ul-Akbar" ...	Behar	150	
59	"Al Punch" ...	Bankipore	.....	5th ditto.
<i>Bi-weekly.</i>				
60	"Darusaltanat" ...	Calcutta	340	
<i>Daily.</i>				
61	"Urdu Guide" ...	Calcutta	212	
URIA.				
<i>Monthly.</i>				
62	"Asha" ...	Cuttack	.....
63	"Taraka and Subhavarta" ...	Ditto	.....
64	"Pradip" ...	Ditto	.....
65	"Samyabadi" ...	Ditto	.....
<i>Weekly.</i>				
66	"Dipaka" ...	Cuttack	.....	3rd August 1889.
67	"Utkal Dipika" ...	Ditto	444	3rd ditto.
68	"Balasore Samvad Vahika" ...	Balasore	205	1st ditto.
69	"Urya and Navasamvad" ...	Ditto	600	31st July 1889.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
70	"Silchar" ...	Silchar	500	
<i>Weekly.</i>				
71	"Paridarshak" ...	Sylhet	450	5th August 1889.

II.—HOME ADMINISTRATION.

(a)—Police.

The *Som Prakash*, of the 12th August, gives the following case to illustrate the oppression which is committed by the police:—

SOM PRAKASH,
Aug. 12th, 1889.

A case of police oppression.

The daughter of Ramchandra Bhattacharjya, deceased, of Malangapalli, in the Basirhat sub-division, lodged a complaint in the police against one Kailash Chandra Sirkar, to the effect that he had one night stolen goods and money from her house along with two other persons whom she had been unable to recognise in the dark. The police made an enquiry and found some of the stolen goods in the house of Kailash as well as in that of a friend of his. But the clever policemen had doubts about the guilt of Kailash even after this, and so they discharged him. But not satisfied with this, they proceeded against the complainant for giving false information. The poor woman was therefore compelled to institute a case of theft against Kailash before the Deputy Magistrate of Basirhat, who, upon taking evidence, convicted the accused of theft and sentenced him to six months' rigorous imprisonment. Thus the man who was found innocent by the police was found guilty by the Deputy Magistrate. The conduct of the police in this case is all the more surprising because the thana being situated in the same village in which Kailash lives, the police could not but be aware of the antecedents of the man. Kailash was once convicted of personating an income-tax assessor, and has been several times convicted of theft. Government should make an enquiry into this case.

(b)—Working of the Courts.

2. The *Sahachar*, of the 7th August, says that the number of cases in the Court of the Subordinate Judge of Burdwan is so large that the presiding officer, Baboo Madhab Chandra Chakravarti, cannot, in spite of very hardworking, clear his file. The consequence is that suitors are suffering great inconvenience. The appointment of an Additional Subordinate Judge in Burdwan is indispensable.

SAHACHAR,
Aug. 7th, 1889.

3. The *Navavibhakar Sadharani*, of the 12th August, says that, since his arrival in Howrah, Mr. Currie has been making himself notorious by some act or other of high-handedness or caprice. The public has known for a long time what sort of a man he is, and how he sympathises with the Howrah public. Nor can Government be altogether unaware of his conduct. A short time ago he was severely censured by the High Court for some capricious act. It is not easy to understand why a Governor, so anxious to please the people as Sir Stuart Bayley is, has not punished Mr. Currie even after he has been thus, in a manner, found guilty by Government.

NAVAVIBHAKAR
SADHARANI,
Aug. 12th, 1889.

A correspondent has published two letters in the newspapers complaining that Mr. Currie behaves in an ungentlemanly manner towards native Municipal Commissioners, Honorary Magistrates, and Pleaders. Besides this, the Magistrate often applies to native gentlemen such opprobrious terms as *sala*, *damn*, and *suar ki bachha*, and pushes them by the neck and kicks them.

(d)—Education.

4. The *Charuvarta*, of the 5th August, says that three possible causes might be conceived as having brought about the large failures in the last Arts Examinations. These are—

CHARUVARTA,
Aug. 5th, 1889.

Sarcastic Professors.

- (1) Unsuitable questions.
- (2) Careless examination of papers.
- (3) Unfitness of the examinees.

The writer has nothing to say regarding these causes. But he is really pained to read the sarcastic remarks made regarding the shortcomings of the examinees by some of the speakers in the meeting of the Senate. Professors talking tauntingly about their pupils is an unseemly spectacle. For the professor to level sarcasm at the pupil is bad morality. The professor who taunts his pupil makes himself ridiculous.

It is true that incompetent students are sent up to the examinations by some institutions ; but it is no less true that the percentage of failure from this cause is very much less than the percentage of failure arising from unsuitable questions and careless examination of answer papers. It is impossible to believe that the candidates from all parts of the country are exceptionally good one year, and exceptionally bad another year. Let the ratios of successful to unsuccessful candidates for some years past be ascertained, and let the questions set in those years be also compared with one another, and the real causes of the large failures of this year will be known. Those who are trying to exculpate the examiners by laying all the blame at the door of the students are destined to be shamefully confounded some day or other.

DAINIK O SAMACHAR
CHANDRIKA,
Aug. 7th, 1889.

5. The *Dainik o Samachar Chandrika*, of the 7th August, says that a Mahomedan student, Mahabub Rahman by name, is now reading in the M. A. class of the Sanskrit College, and asks what more could be needed to complete the downfall of the College? Probably a Maulavi will be next appointed in the College, and the *koran* will be taught in place of the Vedas. The days of the Sanskrit College are numbered, and Pundit Mahesa Chandra Nyayaratna is responsible for this curtailment of its term of life. It is also owing to him that the College has lost the esteem of the Hindu society.

The Principal has no power to admit Mahomedan students into the College, and it is for Hindu society to consider whether even Sir Alfred Croft, Director of Public Instruction, has that power.

SURABHI O PATAKA,
Aug. 8th, 1889.

6. The *Surabhi o Patáka*, of the 8th August, has the following on the new Sanskrit course for the Entrance Examination :—

Formerly the compilations of the Sanskrit course for the Entrance Examination was open to public competition, and the University authorities selected only one amongst lots of compilations prepared by different pundits. This system of competition was favourable to the production of the best book for the Sanskrit course. But for some reason or other the University authorities have changed that system and taken to compiling the Sanskrit course themselves. The first Sanskrit course compiled by them, called the *Pravesika*, was published three years ago, and this is the second *Pravesika* which they have published. The public have not yet forgotten the scandals in connection with the first *Pravesika*, which was compiled by Pundit Mahesa Chandra Nyayaratna, C.I.E. This time the authorities could not fully trust Pundit Mahesa Chandra, and appointed two other redoubtable scholars to assist him in the work of compiling a Sanskrit course. These two scholars are (1) Baboo Krishna Kamal Bhattacharyya, B.A., Professor of Sanskrit, Ripon College and Pleader, High Court, and (2) Baboo Nilamani Mukhopadhyaya, M.A., Professor of Sanskrit, Presidency College. It was hoped from this arrangement that this time the Sanskrit course would be free from errors, that the money given to the compilers for correcting proof sheets would not be misappropriated as was done on the last occasion, and that the boys would not be ruined.

The new *Pravesika* consists of 102 pages only, but it contains more than 102 errors.

These errors include errors of grammar, errors of spelling, errors in giving the meanings of words, and footnote errors. In this issue the writer will point out only errors of spelling, and the grammatical and other errors will be noticed in subsequent issues. In the following list are shown the errors of spelling contained in the book :—

ভুল নং	পৃষ্ঠা	পংক্তি	অশুদ্ধ	শুদ্ধ	ভুল নং	পৃষ্ঠা	পংক্তি	অশুদ্ধ	শুদ্ধ
১	২	২০	ভবতীভ্যাদরো	ভবতীভ্যাদরো	২২	৩৮	১০	Compensetion	Compensation
২	৩	১৮	নয়কমৃত্য	নয়কমৃত্য	২৩	৪৭	১৭	নায্য	নায্য
৩	৫	১৬	পরিচর্যয়া	পরিচর্যয়া	২৪	৪৯	৪	হত	হত
৪	৬	১৮	পরকোটপাটলঃ	পরকোটপাটলঃ	২৫	"	"	মত	মত
৫	"	"	পরুবেঃ	পুরুবেঃ	২৬	৫৫	১৩	অর্জুরাজে	অর্জুরাজে
৬	৭	৬	সবৎ	সর্বৎ	২৭	৫৮	২	দৃশে	দৃশে
৭	"	১৭	ধর্ম্যধিকরণে	ধর্ম্যধিকরণে	২৮	"	১৫	ধনব্যায়াম	ধনব্যায়াম
৮	"	১৯	অনুজিভে	অনুজিভে	২৯	৭২	১৬	দাকিণী	দাকিণী
৯	৮	১৬	nisbehaved	misbehaved.	৩০	"	"	হায্য	হায্য
১০	১১	১৬	বর্তিনম্	বর্তিনম্	৩১	৭৪	১৬	রথন্ত	রথন্ত
১১	"	৭৭	মুদিশ্য	মুদিশ্য	৩২	৭৫	৪	ধনেশ্বর	ধনেশ্বর
১২	১২	১	সিদ্ধার্থ	সিদ্ধার্থ	৩৩	৮০	১৬	বুধিত্তিরে	বুধিত্তিরে
১৩	"	১৬	নিমিত্ত	নিমিত্ত	৩৪	৮২	৪	মুর্জানৎ	মুর্জানৎ
১৪	"	১৮	ব্যাহুদ্যতাম্	ব্যাহুদ্যতাম্	৩৫	৮৪	১০	বংশলারন	বংশলারন
১৫	১৯	১৮	কুর্ষ্যৎ	কুর্ষ্যৎ	৩৬	৮৬	১৫	অর্জুদৎ	অর্জুদৎ
১৬	২১	১৭	রাজকাষ্যম্	রাজকাষ্যম্	৩৭	৯০	১৯	চৈতান্য	চৈতান্য
১৭	২৩	১৬	উল্লুকেন	উল্লুকেন	৩৮	৮১	৩	লাযান	লাযান
১৮	৩৩	১৭	পুরুষ	পুরুষ	৩৯	৯২	১৬	পরিবেদিনঃ	পরিবেদিনঃ
১৯	৩৬	১৭	উপভুক্ত	উপভুক্ত	৪০	"	১৯	হুঃখাদ্যন	হুঃখাদ্যন
২০	"	১৮	গণ্ড	গণ্ড	৪১	৯৫	২	চক্রম্যান	চক্রম্যান
২১	"	"	মপভুক্ত	মপভুক্ত	৪২	"	১৪	"	"

The reason why errors in spelling are first pointed out is that those are the most serious errors. It is clearly stated in section 26, Chapter 7 of the report of the Education Commission, that it is particularly desirable that text-books for use in schools should be free from typographical errors.

It is doubtful whether or not Mr. Tawney will now appreciate this remark of the Education Commission, though he did appreciate it a few days ago, and even attempted to make the Senate appreciate it. Witness the withering sarcasm flung by him at the head of an institution in Calcutta, who, in a letter addressed to him, had inadvertently spelt the word *anomaly* with an *i*. What faces and gestures he made, and what airs and attitudes he assumed, as he taunted the unfortunate writer of that letter for that one mistake of his! And yet there has passed through his hands a school book which is simply unreadable on account of the multitude of errors it contains! Mr. Tawney has the reputation of a good Sanskrit scholar; as Registrar of the Calcutta University he is responsible for the errors found in this book—the new *Pravesika*: and as Director of Public Instruction he is now a member of the Syndicate. Can such a man too pass by so many mistakes? Is it because a head master committed only one “anomaly” that the Syndicate has made “compensetion” for it by committing “anomaly” in spelling so many words?

It took the compilers a year and a half to compile a book of 102 pages. The foot-notes given in the book consist of only 20 to 25 lines, and innumerable mistakes are found in these few lines of original composition. If the Syndicate was unable to do the work of compilation properly, why did they at all take it in hand? If they have not a single man of ability amongst them, why do they attempt to do an improper thing for money's sake? It is the fashion to charge printers' devils with spelling mistakes

occurring in printed books; leaving the fair fame of authors perfectly unsullied. That there are in the *Pravesika* pranks played by other devils than the printers will be shown in subsequent issues. But as regards the errors pointed out in this issue, it will not do to hold the printers' devil responsible for all of them. For did not the compilers themselves receive Rs. 1,000 for correcting the proofs?

BANGABASI,
Aug. 10th, 1889.

7. The *Bangabási*, of the 10th August, says that the University Committee of Enquiry has called upon the requisitionists to state what they know about the examinations. This is very unfair. The Committee ought to ascertain the true cause of the failures by means of an independent inquiry made by itself. If the Committee does not conduct the inquiry in an independent spirit, misgivings will arise in the public mind.

BANGABASI.

8. The same paper says that the *Sivaratri Brata* festival falls on the 6th Falgoun next, corresponding with the 17th February 1890, the date which has been fixed for commencing the Entrance, F. A., and B. A. Examinations.

But there must be among the nine or ten thousand candidates who will appear at those examinations many who observe the *Sivaratri* fast according to the Sastras; and it will be particularly trying to them to undergo the examinations both on the day of the fast and on the day following, when the fast is broken. The Hindu fellows of the University should get the date fixed for commencing the examinations changed.

SANJIVANI,
Aug. 10th, 1889.

9. The *Sanjivani*, of the 10th August, draws the attention of the Chief Commissioner of Assam to the following points:—

- (1) The Government of India has turned its attention to the question of moral education in schools; but men of bad character and addicted to drinking are allowed to serve as teachers in the Education Department of Assam. Does the Director of Public Instruction, Assam, expect that moral instruction imparted by such teachers will improve the morality of Assamese boys?
- (2) Mr. Wilson, the Director of Public Instruction, Assam, has become very unpopular by issuing his new rules about admission fees.
- (3) Mr. Wilson has also ruled that every student should pay a fee of four annas on the occasion of his promotion from a lower to a higher class. This is a bad rule.

SOM PRAKASH,
Aug. 12th, 1889.

10. The *Som Prakash*, of the 12th August, says that the Text-book Boards of the Calcutta University make a good deal of fuss, but there are few men in those Boards who really look to the welfare of the students. A text-book in English has been appointed for the Entrance Examination containing extracts, some of which would suit the fifth class in an Entrance School, and some of which would be too difficult even for B.A. students. The book will be a puzzle to both students and their teachers. Again text-books are appointed for the Entrance Examination which are most unsuitable for the purpose. The list of text-books for the F. A. and B. A. Examinations is ridiculous enough. It includes critiques on poems like the *Iliad* or the *Æneid*—poems which the boys do not read. The critiques will therefore be got up by the boys by rote, and will be forgotten by them as soon as the examinations are passed. Again such detached extracts are inserted in compilations appointed as text-books that

it is difficult for the students to make either head or tail of them. How long can things like these be tolerated?

(e)—*Local Self-Government and Municipal Administration.*

11. The *Sahachar*, of the 7th August, hopes that the Commissioner of the Presidency Division will enquire into the proceedings of the last meeting of the

SAHACHAR,
Aug. 7th, 1889.

The Baraset Municipality.

Baraset Municipality, giving special attention to the following points:—

(1) What are the relations between the Chairman and the Vice-Chairman? (2) Did the Chairman offer to resign, and if so, for what reason? (3) How have the municipal taxes been assessed? (4) Who spends the municipal money? (5) What are the duties of the Vice-Chairman, and what works is he in charge of? (6) What is the condition of the Baraset Dispensary?

12. The same paper hopes that the Calcutta Municipality will not enter into a contract with Mr. Harrington.

SAHACHAR.

Mr. Harrington's scheme.

It may be somewhat inconvenient at present to fill the Salt Lake with rubbish, but the lake will ultimately become a very valuable place. The area of Calcutta is increasing, and will increase like that of London, and so when the Salt Lake is filled up, its value will be appreciated. The writer does not believe that the present mischief will be diminished by Mr. Harrington's scheme. Either drain away pure water from the refuse and use the remainder as manure as is done in England, or let the existing arrangement stand.

13. The *Grámvási*, of the 10th August, complains that poor people living in remote lanes within the jurisdiction

GRAMVASI,
Aug. 10th, 1889.

Municipal oppression in Howrah.

of the Howrah Municipality sometimes construct sheds with inflammable materials in contravention of the municipal bye-laws by bribing the Municipal Officers. But when this comes to the notice of the higher Municipal authorities they are fined. Their trouble does not, however, end with the payment of the fine. They think that they are safe after the payment of the fine; but no, they are soon served with notices requiring them to demolish their huts within a prescribed time. This is a very anomalous system. When constructing huts or sheds with inflammable materials is opposed to the municipal bye-laws, the Municipal Officers should object to the construction itself when it is commenced. It is surely very unfair to give permission to ignorant men to construct sheds with inflammable materials and then to harass them. A man who constructs a shed with such materials should either be let off once for all with a fine, or compelled to demolish it.

14. The *Gauhar*, of the 14th August, complains that the officers of the Calcutta Municipality do not pay any

GAUHAR,
Aug. 14th, 1889.

The Calcutta Municipality.

attention to the representations of the poor rate-payers. The higher authorities of the Municipality too do not pay any heed to the suggestions which are made by the rate-payers. But in the Satara Municipality a book is kept in which every rate-payer can record any opinion or suggestion for the consideration of the Municipality, and can also record complaints against the Municipality. The Calcutta Municipality ought to follow the example of the Satara Municipality in this respect.

(h)—*General.*

15. The *Rungpore Dik Prakásh*, of the 18th July, says that the road cess money is being wasted in many ways.

RUNGPORE DIK
PRAKASH,
July 18th, 1889.

The road cess money.

The Engineer and his office establishment constitute a dreadful drain on the road cess fund, and the work of necessary road improvement is therefore neglected. The object with which Government imposed the road cess has not been gained. The imposition of the

road cess has only encouraged corruption among the amla of the road cess offices. The Road Cess Engineers repair only the sudder roads used by Europeans and the District Officers, and neglect the roads which are used by the natives. Thus the natives pay the tax, but get no adequate benefit in return.

The writer does not mean to say that the Road Cess Department is doing absolutely nothing. What is meant is that road cess money is not properly used. Government should look not only to the increase of the road cess collections, but also to the proper use of the road cess money. An inquiry by the Collectors into the working of the present Road Cess Department will be of little use. An inquiry by a Commission specially appointed for the purpose is alone expected to be effectual.

SAMAYA,
Aug. 9th, 1889.

16. The *Samaya*, of the 9th August, says that not the Viceroy, but the Lieutenant-Governor, is responsible for the reappointment of Mr. Beames as a Member of the Board of Revenue. The Lieutenant-Governor recommended Mr. Beames for the post as an officer of longer standing than Mr. Smith, the Commissioner of the Presidency Division. But the Lieutenant-Governor should have considered that Mr. Beames had committed an offence. If a native civilian had been guilty of the offence of which Mr. Beames was guilty, he would probably have been dismissed from the Civil Service. Mr. Beames being an Englishman was not punished so severely, but he should have been at any rate made to undergo some lighter punishment. Mr. Beames' transfer from the Commissionership of Burdwan to the Commissionership of Bhagulpore was virtually a degradation, and Mr. Smith as Commissioner of the Presidency Division held a higher post than Mr. Beames. Under these circumstances, Mr. Smith should have been appointed Member of the Board. But instead of doing so the Lieutenant-Governor recommended Mr. Beames for the Board. These facts should be brought to the notice of the Secretary of State.

SAMAYA.

17. The same paper says that as the hearing of Captain Hearsey's case against the Editor of the *Pioneer* in the Calcutta High Court will commence on the 16th instant, and as it will be consequently necessary for Captain Hearsey to be present in Calcutta at the time, the enquiry into the conduct of Dr. Hall in Allahabad should not be held, as is proposed, on the 12th instant, but postponed to a later date in order to enable the Captain to be present on the occasion. No good will be done if only the deposition of the doctor is taken in the absence of the Captain. Again, why should the enquiry be held secretly? The enquiry should be publicly made.

SAHACHAR,
Aug. 7th, 1889.

18. The *Sahachar*, of the 7th August, says that in England an income-tax of 6d. in the pound is charged on annual incomes of £150 and upwards. But in India the income-tax is levied on annual incomes of Rs. 500, which, according to the present value of the rupee, is equivalent to £33-6-8. The rate of the tax is also higher in India, the tax being charged here at the rate of 5d. on incomes from Rs. 500 to Rs. 2,000, and at the rate of 6½ pence on incomes above the latter amount. The wealth of India is increasing on account of her commerce; but her trade of a crore and a half of rupees is not enriching her to any appreciable extent. Those who are accounted rich men in this country, such as barristers, doctors and trader enrich themselves at the expense of their own countrymen. Thus there is no addition to the wealth of the country, but only a transfer of money from the coffers of one Indian to those of another. To levy an income-tax on

incomes so made is therefore to diminish the wealth of the country. The income-tax paid by English merchants in England is virtually levied on their foreign customers, while for Indians paying the income-tax is the same thing as parting with their own bone and marrow. The income-tax is not suited to this country. It is not only preventing the increase of the wealth of the country; it is positively diminishing that wealth.

Thus the income-tax is a hardship in itself, and it is rendered harder still by the manner of its assessment by the Collectors. The Marwari merchants of Burrabazar complain that their account books are not trusted, and the tax is assessed not only upon income, but also upon the value of undispensed of stock.

The frontier defences and railways are now complete. Even the Simla authorities are of opinion that at Quetta at least no more money need be spent on defence works. Why is not then the income-tax abolished? The people submitted to this tax because it was imposed on the plea of emergency; but all emergency is over, and it will be a grave political error to make the tax permanent notwithstanding. If the authorities were wise, they might destroy the deficit in the exchequer by increasing the salt duty. An increase of the salt duty by another four annas would not be felt at all in Bengal, but it would cause great hardship in Madras and Bombay. But what need is there to be uniform all round? An 'iron' uniformity is the chief defect of the financial system of this country. In Europe a large revenue is raised from a tax on tobacco. A tobacco tax will be better than an income-tax. The civilian administrators of this country have not been able to establish a fixed financial system. Why not appoint a native Finance Minister after the example of Akbar? The English Government will not run the risk of being subverted if a man like Sir T. Madhava Rao is appointed Finance Minister. Let a Finance Committee be appointed consisting of three English merchants from Bengal, Bombay, and Madras, and three native financiers from the three Presidencies, and there will be a surplus instead of a deficit, and the income-tax will not be necessary. If this is done, people will bless Government with uplifted hands. Distrust and dissatisfaction now prevail on all sides.

19. A correspondent of the *Hindu Ranjika*, of the 7th August, says that people were very glad to hear that a Bench of Honorary Magistrates would be established at Baragharria, and some of the local zemindars and the Manager of Watson and Company's silk factory had agreed to serve as Honorary Magistrates on the new Bench. But it has now been settled that the new Bench should sit not at Baragharria, but at Nawabgunge, a police station on the other side of the Mahananda river. But if the Bench sits at Nawabgunge, it will be extremely inconvenient to the gentlemen who have consented to serve as Honorary Magistrates to accept seats on it. The only objection raised to Baragharria in this connection is that the place is situated within the jurisdiction of Messrs Watson and Company's silk concern. But it is a weak objection after all. For Mr. Forbes, the Manager of the concern, is a perfect gentleman.

HINDU RANJIKA
Aug. 7th, 1889.

20. The *Pratikar*, of the 9th August, condemns the attitude of Government on the coolie question. There is not a day on which illegal and oppressive coolie recruiting is not heard of. The newspapers are always publishing recruiting cases. And Sir Steuart Bayley has himself admitted that great oppression is practised by coolie recruiters. And yet Government does nothing to put down that oppression. Coolie recruiters convicted of gross offences are let off by the law courts with very light punishments. They are, indeed, punished far more lightly than the thief who has stolen a

PRATIKAR,
Aug. 9th, 1889.

brinjal or a radish. If a zemindar only keeps a ryot sitting in his house for not paying rent, he is charged with wrongful confinement and severely punished, and stringent measures have been taken to prevent the zemindar from dealing with his ryots in that way. But Government has almost nothing to say to coolie recruiters enticing away children from their mothers' arms, wives from their husbands' breasts, and virtuous widows from their family circles and engaging them in permanent slavery in the tea-gardens! "If you cannot, for the sake of serving your own selfish interest, tread in the path of righteousness, you alone should be able to say why you boast so often that you have come to rule India for the benefit of Indians. But how should we characterise your administration of India; should we call it *governing* India, or should we call it *grinding* India? In the case of natives, you cannot bear to see a zemindar detain a ryot, but in the case of the English tea-planters you remain unruffled even when you see them reducing men to slavery by deceitful means. We know not what sort of manliness this is. If this reducing of men to slavery that we see to-day had gone on in the interest and for the benefit of the natives, the native would have been punished with transportation. Delight shall take the place of anguish in our heart if we find the Government adopting prompt and rigorous measures in this matter with the view of wiping off this stain that sticks to it."

BANGABASI,
Aug. 10th, 1889.

21. A correspondent of the *Bangabasi*, of the 10th August, says that Bunnaghati is an important village in the Magura sub-division of the Jessore district. The Bunnaghati post-office in Jessore. There is a post-office in the village through which mails are delivered in one hundred neighbouring villages, and money-orders to the value Rs. 3,000 are monthly delivered through that post-office. But the postal authorities are going to place this important post-office in the hands of the local school-master who will devote only his out-of-school hours to its work. This will create serious inconvenience to the public, and will seriously interfere with the sale of postage stamps, the issuing of money-orders, the registration of letters and packets, and the Savings Bank transactions. In order to effect a monthly saving of Rs. 7 or Rs. 8, the Postal authorities should not put 30 or 40 thousand people to inconvenience. The matter has been represented to the Postal authorities, but nothing has been done as yet in the matter.

SANJIVANI,
Aug. 10th, 1889.

22. The *Sanjivani*, of the 10th August, gives the following on the authority of the *Indian Mirror* newspaper:—Baboo Jadu Nath Banerjee, a respectable inhabitant of Sibpore, went to the Howrah Municipal Office on Wednesday last, and found a municipal peon turning out Kailas Chandra Som of Sibpore, who had gone there to enquire about the result of his application to the Commissioners against undue assessment. On seeing a respectable fellow villager thus insulted, Jadu Baboo remonstrated with the peon. Thereupon Mr. Currie, the Chairman of the Municipality, rushed out of his room, abused Jadu Baboo in this way—" *Dam sala lok, eta tor bari naya*," and turned him out of the verandah of his cutcherry. One Baboo Radhika Prasad, who saw all this, was staring in wonder at the sahib. For that reason the sahib threw him down on the floor of the verandah. One day Mr. Currie kicked Baboo Bhagaban Chandra Chatterjee, who had applied against unjust assessment, for failure to attend court in proper time. Mr. Currie is in the habit of calling the tax-payers *sala, suar ka batcha*.

It is strange that Mr. Currie can act in so highhanded and ungentlemanly a manner at a place so near Calcutta. When Mr. Currie was at Cuttack, he received a censure from the High Court. Will not the Lieutenant-Governor check his highhandedness?

23. A correspondent of the same paper says that Baboos Krishna Gobind Goswami and Umesh Chandra Dutt of the District Magistrate's office, Bancoorah, Assaduddin Mahommad, Sheristadar of the Judge's Court, Bancoorah, and Indra Narayan Biswas of the same court, and Baboo Kali Charan Chatterjee, Excise Inspector, have not been transferred since their first appointment. With one exception they are all natives of Bancoorah, and Baboos Krishna Gobinda and Umesh have landed properties in that district. Government has made a rule directing the transfer of amlah every five years. Why has the rule been overlooked in the case of the Bancoorah amla?

The Bancoorah amla.

SANJIVANI,
Aug. 10th, 1889.

III.—LEGISLATIVE.

24. The *Som Prakásh*, of the 12th August, is glad that a proposal for the reconstitution of the Indian Legislative Councils will be laid before Parliament next year. If it is said that Government will recommend to Parliament an increase of the numerical strength of those Councils and the granting of the right of interpellation to them. This will surely increase the powers of the members, but no good will be derived from this increase of their power if the members continue to be nominated by Government and are not elected by the people. But it will be too much to hope that the Viceroy and the Secretary of State will recommend the introduction of the elective system into the Legislative Councils.

Reconstitution of the Indian Legislative Councils.

SOM PRAKASH,
August 12th, 1889.

25. The *Navavibhakar Sádharaní*, of the 12th August, has an article entitled "A new edition of Act IX," in which it is stated that the object of the proposed Official Secrets Bill is to suppress the native newspapers, and that, though the proposed law is not identical with Act IX, it is cast in the same mould as that Act.

The Official Secrets Bill.

NAVAVIBHAKAR
SADHARANI.
Aug. 12th, 1889.

The writer admits that there are official secrets which should on no account be divulged, and that they are the greatest enemies of the country who divulge official secrets, the publication of which is calculated to injure the Empire in any measure, however small. But no such official secrets have ever been published by any newspaper. Why then should Government have recourse to legislation of this kind? Such a law will simply mean that Government does not trust the people, and how will Government gain the people's love and reverence if it distrusts them? Government did not trust the people before 1857, and the mutiny was the result of that distrust. At the advice of Lord Canning, Government began to trust the people little by little, and the result was that peace began to be established all over the country. But Lord Lytton, who was a disciple of Lord Dalhousie, came to this country at an unlucky moment. He revived the policy of distrust, and before kindling the flames of war destroyed the liberty of the native press. The keensighted Lord Ripon saw the evil that Lord Lytton's policy was doing and reversed it. But Lord Dufferin again introduced that policy. That he did not trust the natives of India for one moment is clear from his Mansion House speech. It was believed that Lord Lansdowne would not follow the policy of distrust. But that belief is gradually losing strength in the writer's mind. It is in pursuance of this policy of distrust that Lord Lansdowne has converted Pratap Sinha (Sinha means a lion) a descendant of that ally of the English Government, Golap Singh, into a jackal, and that he is going to lay all the weight of a Press Act on the native press.

Government is so anxious to pass this new law that it does not mean to give the public time to criticise it, and it is probable that like Act IX it will be passed in one day. Why, otherwise, should it be sought to pass such an important legislative measure at Simla? It may be asked, why

should the native papers be alarmed at the introduction of the Bill, when the Anglo-Indian papers, whom it will equally affect, are saying nothing against it? The answer must be that the burnt child dreads the fire, and that the native press is not so strong as the Anglo-Indian press, and is not like the latter a favourite with Government, and that it is weak and helpless and has none to trust in but God.

SARSUDHANIDHI
Aug. 12th, 1889.

26. The *Sársudhánidhi*, of the 12th August, thinks that the re-organization of the Legislative Councils will not be perfect until its members are elected by the people instead of being nominated by Government.

Reorganization of the Legislative Councils.

IV.—NATIVE STATES.

BURDWAN SANJIVANI
Aug. 6th 1889.

27. The *Burdwan Sanjivani*, of the 6th August, says that it is the firm belief of the Indian people that there can be no injustice under the English Government, and

Cashmere.

that the innocent have nothing to fear under it. Under that Government even the man who stabs a Viceroy in broad daylight and in the presence of crowds of men cannot be punished without a public trial. Did any other Government ever deal with a criminal in this manner? But this faith in the justice of the English Government has been rudely shaken by the order of the Government in regard to Cashmere. That the Indians are clamouring against that order is not because they care much for Cashmere, but because they regard with fear and anxiety that the English principle of condemning no man without a public trial is departed from in that order. Lord Lansdowne is new to this country. He knows not what the condition of the Indian people is, and what authority is exercised by the Residents over the native princes in the name of the English Government. The Cashmere question is being agitated all over India because Lord Lansdowne, though ignorant of all this, has, at the instigation of Colonel Nisbet and the Foreign Office, passed an order regarding that State which is not in consonance with the Government's treaty with it. The Foreign Office and Colonel Nisbet may disregard this public opinion, but he must not disregard it whom God has made ruler of 250 millions of human beings. The great Hindu King, Raja Ramchandra, forsook even his beloved and devoted wife in order to satisfy his subjects who objected to his living with her. It is the chief duty of a ruler to satisfy those over whom he holds sway.

The writer is glad to learn that Lord Lansdowne has written a re-assuring letter to the Maharaja of Cashmere and has expressed his willingness to grant him an interview. Lord Lansdowne will do a really good act if, after hearing all about Cashmere from the Maharaja himself, he does justice to him.

SAMAYA,
Aug. 9th, 1889.

28. The *Samaya*, of the 9th August, says that Lord Lansdowne has lost the good name which he brought with him to this country by the injustice he has done to

Cashmere.

Cashmere. And he has now committed another act of injustice in regard to Cashmere. He has set aside the Maharaja's good and popular younger brother Ram Singh, and appointed the Maharaja's crooked-minded youngest brother, Amar Singh, as the President of the Council of Regency. All Cashmere is dissatisfied with this arrangement. The Viceroy has become a mere puppet in the hands of the Resident. The Cashmere correspondent of the *Statesman* newspaper thinks that harm rather than good will come of the efforts of the Council of Regency to reform the administration of that State, because the people of Cashmere are dissatisfied with the Council, and say that they were happier under the Maharaja's rule. And the correspondent is perfectly right. The correspondent also says that the charges brought by Sir Lepel Griffin against the Maharaja, that he is a drunkard and an enemy

of the English Government, are false, and that the Maharaja is an orthodox Hindu and does not even touch wine. Has all this reached the ears of Lord Lansdowne?

SAMAYA,
Aug. 9th, 1889.

29. The same paper is very glad that the Maharani of Rewah has been allowed access to her son. This act of justice encourages the writer to make two more demands on behalf of the Maharani, and these are (1) that, like the Maharani of Gwalior, the Maharani should be appointed guardian of her minor son, and should be appointed to administer the State with the assistance of a Council; and (2) that her two co-wives should be allowed to live with her. If these two demands are granted the Maharani will be happy. Lord Lansdowne is requested to attend to these prayers.

The Maharani of Rewah.

PRAJA BANDHU,
Aug. 9th, 1889.

30. The *Prajá Bandhu*, of the 9th August, says that the statement made by a correspondent of the *Amrita Bazar Patrika* that the Viceroy has promised to grant an interview to the Maharaja of Cashmere is a very hopeful one. It seems that Lord Lansdowne has at last perceived his mistake. The writer is exceedingly glad that the deep machinations which have resulted in the disgrace, humiliation and extreme mortification of the Maharaja will now be frustrated. If the Maharaja receives justice at the hands of the Viceroy, the people of India will thank His Excellency from the bottom of their hearts. For the people of India are not ungrateful, and do not in all their lifetime forget the benefits which are done to them. The praises of the great Lord Ripon, of sacred memory, are still sung by them from the bottom of their hearts, and will be so sung by them for ever after. It is not right for the English, who are a civilised people, to oppress such a grateful people. Lord Lansdowne, if your Excellency does justice to the Maharaja of Cashmere, the people of India will praise you with a hundred tongues, and the foundation of English rule in India will be strengthened. England will certainly be a gainer if His Excellency can give effect to the farsighted measure which he has in contemplation. If the people of India are kept satisfied, hundreds of powerful enemies will be absolutely unable to do England any harm, and the strengthening of the North-West Frontier of India will be a work of needless toil.

Lord Lansdowne and the Cashmere State.

As regards the remedial measures which will have to be adopted in Cashmere, it will not do to dismiss Colonel Nisbet, the chief actor in the machinations, and to appoint Colonel Massy, Resident of Kapurthalla, in his place. For to appoint a *pucca budmash* in place of a *katcha budmash* will not certainly improve matters in Cashmere. It will, of course, be a different thing if Government does this with the object of pleasing the people with a show of reform. But it should in that case bear in mind that it is not for witnessing a mere show of reform that the people have got up this huge agitation regarding Cashmere. The people of India earnestly desire that in its dealings with the native princes, Government should be guided by the treaties which it has entered into with these princes.

SANJIVANI,
Aug. 10th, 1889.

31. The *Sanjivani*, of the 10th August, says that Mr. Sandys, the late manager of the zemindari of the Maharaja of Tipperah, was guilty of so many offences that it would be difficult to recount them. The account book submitted by Mr. Sandys contained one curious item of expenditure, the payment by him of Rs. 216 as rewards to the amla, clerks, and chaprassis of the Secretariat Offices at Calcutta, Shillong, and Simla. It is not known whether Mr. Sandys paid rewards to the chaprassis. But Government ought to enquire whether or no he paid similar rewards to the amla or clerks of the Secretariat Offices of the Governments of India, Assam, and Bengal. Mr. Sandys has recorded this item publicly, and he should be compelled to give out the names of the clerks whom he paid rewards. There can be no doubt that Mr. Sandys has

Mr. Sandys of Tipperah.

encouraged dishonest dealing. It is certain that he has misappropriated a large sum of money belonging to the Maharaja. In the face of all this, Mr. Price, the Political Agent, wants to make Mr. Sandys manager of the Maharaja's zemindari. Mr. Sandys was on very familiar terms with Mr. Price. It is stated in Mr. Larminie's letters to the Commissioner of the Chittagong Division, dated 9th and 19th December 1887, respectively, that the support he received from Mr. Price enabled Mr. Sandys to do various illegal acts, that Mr. Price was completely in the clutches of Mr. Sandys, and that no one dare to sue Mr. Sandys in the law courts. This explains why Mr. Price has recommended to Government the appointment of Mr. Sandys and the deposition of the Maharaja. Mr. Price wants to crush the Maharaja because the Maharaja dismissed his intimate friend Mr. Sandys. The writer is of opinion that interested motives have led Mr. Price to submit to Government his report on the Tipperah State.

SANJIVANI,
Aug. 10th, 1889.

32. The same paper is glad to hear of the return of the Maharani of Rewa to her capital, and of the restoration of her son to her. But the question is, why has there been so much delay in effecting this restoration? Is this sudden restoration the result of the Maharani's representation to the Viceroy?

The Maharani of Rewa.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BURDWAN SANJIVANI,
Aug. 6th, 1889.

33. A correspondent of the *Burdwan Sanjivani*, of the 6th August says that there has not yet been sufficient rainfall at Ajapore. The condition of the *aus* crop is pretty good, but that of the *aman* crop is very bad. The crop, which has been already sown, has almost withered away for want of rain. There is no water in the fields or in the village tanks. There is even scarcity of drinking-water. If water is now let out of sluice No. 3 of Eden Canal the people of 15 or 16 villages will be saved. There is no time to be lost. The able and kindhearted Magistrate, Mr. Lee, should inspect this part of the country himself, or depute a subordinate for that purpose. Any supply of water afterwards will do no good. The late Magistrate, Mr. Coxhead, often supplied water to the villages from the canal. The two channels excavated by Mr. Coxhead from sluice No. 3 have silted up on account of no water having flowed through them for two years.

Condition of the crops at Ajapore.

SAMVAD PRABHAKAR,
Aug. 10th, 1889.

34. The *Samvād Prabhākar*, of the 10th August, says that the public will no doubt be satisfied with the relief arrangements made by Sir John Edgar for Orissa. But the writer is of opinion that if the Lieutenant-Governor or Sir John Edgar had paid an earlier visit to Orissa a great many lives would have been saved and the distress of the people would have been less severe. The present deplorable condition in Orissa is due to placing too much confidence in the local officers.

Famine in Orissa.

BANGABASI,
Aug. 10th, 1889.

35. The *Bangabāsi*, of the 10th August, says that Sir John Edgar's visit to the famine-stricken tracts in Orissa has borne fruit. Sir John is quite convinced that a terrible famine is raging in Angul. He has therefore sanctioned thirty thousand rupees for gratuitous distribution among the people suffering from scarcity, which may probably last two months more.

Sir John Edgar's visit to Orissa.

Sir John is of opinion that the condition of things in Angul would not have been so bad as it is now if the Bengali tehsildar of the place had given early information of the scarcity; and he has, therefore, demanded an explanation from the tehsildar. But can Sir John Edgar say that the tehsildar was not prevented by some superior officer from telling the truth about the situation in Angul? The writer's experience enables him to say that in such cases the higher officers of Government do not allow their subordinates

to make unpleasant reports or disclosures. And if subordinate officers do make such disclosures, they incur the displeasure of their superiors. A Deputy Magistrate, who once tried to convince his superiors of the existence of famine, was refused leave of absence on the occasion of his daughter's marriage.

36. A correspondent of the *Bangabási*, of the 10th August, reports that the inhabitants of Shampore, Amura, Dum-Dama, Jagadal, Madhubpore, Dahur Chita, Ghoranatch, Rupada, Sundarpur, Sikhadanga, and other villages situated in the Magura sub-division of the Jessore district are suffering from scarcity and the cultivators of these villages are in great distress.

BANGABASI,
Aug. 10th, 1889.

Scarcity in the Magura sub-division
of the Jessore district.

37. The *Som Prakásh*, of the 12th August, praises Sir John Edgar for the trouble taken by him to inspect Angul. That such satisfactory arrangements have been made for the relief of distress in Angul is simply because Sir John himself inspected the place. It is hoped that Government will not shrink from doing its duty.

SOM PRAKASH,
Aug. 12th, 1889.

Sir John Edgar's visit to Angul.

38. The *Samvád Prabhákar*, of the 15th August, says that the public have nothing to fear after the relief arrangements made by Sir Steuart Bayley in Behar. Sir Steuart has also provided against future emergencies.

SAMVAD PRABHAKAR,
Aug. 15th, 1889.

Scarcity in Behar.

VI.—MISCELLANEOUS.

39. The *Arya Darpan*, of the 29th July, says that large numbers of obscene books and pictures are sold in Calcutta. Small boys are employed to sell the obscene publications of Burtola because they can have access to the Zenana on account of their tender years. The Government of England has stopped the importation of obscene books from France. Will not the Government of India put a stop to the sale of obscene books in this country?

ARYA DARPAN,
July 29th, 1889.

The sale of obscene books in Calcutta.

40. The *Samaya*, of the 9th August, says that Mr. Risley will assume the Editorship of the *Calcutta Review* next year. But Mr. Risley should remember the objection made to the editing of the *Review* by Mr. Phillips on the strength of the Government rule forbidding Government officials to edit journals and periodicals and to discuss politics therein.

SAMAYA,
Aug. 9th, 1889.

Mr. Risley and the Editorship of
the *Calcutta Review*.

41. The same paper, referring to Dhuleep Singh's recent proclamation, observes as follows:—

SAMAYA.

"Reader! have you not, after reading this proclamation, set down Dhuleep Singh for a mad man? But we must say at the same time that the English Government is mainly responsible for Dhuleep's present condition."

42. The *Grámvási*, of the 10th August, says that many of those who were formerly opposed to the management of devattar property by Government are now requesting Government to undertake its management. The writer has always been of opinion that the State should be the protector of everything—life, property, religion, all. Even if the ruler be an alien in religion, no mischief should be apprehended from his interference in the management of the subjects' religious property, if he is just, and if, by way of providing a safeguard against any abuse of power by him, he is required to manage religious property not directly but indirectly through a native agency. The leading men in each district should be vested with the management of all religious properties within that district. Government is requested to pay particular attention to this question.

GRAMVASI,
Aug. 10th, 1889.

Management of devattar property.

SANJIVANI,
Aug. 10th, 1889.

43. The *Sanjivani*, of the 10th August, says that the gentleman who was deputed by it to make enquiries into the alleged oppressions by Mr. Selby of the Nohatta Indigo Concern in Jessore has furnished the following report:—

I visited Binodpur. There are some houses belonging to Kulus in the northern part of the village. Indigo has been cultivated on all sides of their houses—and even on their *palans*. Only the lands on which the houses stand and their *anginas* are left uncultivated. Dudu Mullik, an old inhabitant of Binodpur, being unable to bear the saheb's oppression, left his house for good some three years ago, and indigo is being cultivated on the land on which his house stood. This land is surrounded by people's houses. These places are utterly unfit for indigo cultivation. Elamdi Kulu had cultivated *brinjal* on his *palan* land; the brinjal plants have been uprooted and indigo is being cultivated instead. There are indigo fields on almost all sides of Sukhchand Kulu's house. He has many horses and cows, which have to be kept tethered on the yard attached to his house. There is not an inch of ground that is not cultivated. And if Sukhchand requires to repair his house, he will not know where he should fix a post.

While I was inspecting these houses a number of men gathered around me and began to talk of their grievances. The widow of Jhara Kulu wept as she said that the men of the indigo factory had cut down 8 or 10 palm-trees on her land and had forcibly carried them away without paying her their price. She has now only one tree left.

The factory people have in this way taken away a very large number of bamboos, jack trees, palm trees without paying their price to their owners.

All the people there complained sorely of their grievances. The day I went to Binodpur was a *hât* day. In the course of my inspection I went to the *hât*. There hundreds of people requested me to come to their houses. I spoke to them words of consolation, and after visiting several parts of the village I returned to my lodgings at half past seven in the evening. There, too, a number of people came and related their grievances. Early next morning I visited Narayanpur and the neighbouring villages and fields and returned at ten in the morning. It is impossible to state in detail the grievances of every man. I give a brief account of the condition of the people so far as I have been able to ascertain it.

In the village Narayanpur there are respectable inhabitants, Brahmins middle class tradesmen and lower class people. I have talked with almost all classes of people. They all described with anguished hearts without one dissentient voice the oppression committed upon them. They said that indigo is forcibly sown on some one's paddy lands, on some other's jute lands, on another's *palan*, and so on, quite arbitrarily, and no one receives fair rent for the same. 8 or 12 annas is ordered at pleasure to be paid as rent for land whose fixed rent is Rs. 2 per bigah, and a fourth or so of even that 8 or 12 annas goes away in bribing the amla who pay the rents. He is doomed who is marked out by the saheb, his officers, or his khalasees. The saheb himself dispenses civil and criminal justice. There are very few people in these places who have not paid fines to the saheb or fees to his peons. The inhabitants of this part of the country are naturally so timid that they have not yet learnt to resist oppression, and that is why their condition is now so deplorable. The raiyats have themselves to cultivate the land which is selected by the saheb for indigo cultivation, and it depends entirely on the saheb's favour whether or no they should be paid for it, or how much they should be paid. They cannot till their own lands until they finish the saheb's work. The khalasees in the service of the saheb go about parading through the villages like Yama's messengers,

and take goats and cattle to the cattle-pound whether they trespass upon indigo fields or not. If the owner of the cattle pays something to these khalasees as bribe, his cattle are returned to him. If not, the animals are taken to the pound where, too, the khalasees get rewards. The inhabitants of these villages have to pay *parvani* (perquisites) every year to the khalasees, but not even this annual payment satisfies their greed. When people come to pay rent, the *mohurirs* demand rewards which must be paid. In this way the raiyats are being oppressed in many ways. One who sees the condition of the timid and innocent raiyats of this part of the country, and the oppression which is committed by the saheb, will probably conclude that these villages do not form a part of the British dominion. I did not know that such oppressions are possible within British territory.

Scarcity of food in the villages.

The sufferings of the people on account of scarcity are due to the rigour with which the saheb makes them cultivate indigo. The saheb is also trying to cut the mouth of the *khal* near the Binodpur bazar for facilitating the conveyance of indigo-plants from one place to another. But if the mouth of the khal is now opened, the *aus* paddy plants in 16 or 17 villages will be submerged, and the scarcity prevailing this year will be aggravated, and there will be famine next year. The cutting should be delayed for 10 or 12 days in order to enable the cultivators to reap the paddy and the autumn crop to grow sufficiently high. But the saheb is for cutting the mouth at once, and the Deputy Magistrate of Magura should look to the matter.

On Sunday, the 6th Sravan last, I found one Gangadhar Sirdar making money by gambling in the Binodpur bazar. On being questioned, he replied that he lives in the village Chaule and has been permitted by the saheb to gamble in consideration of a fee paid to him. This shows how very honest men the saheb's employés are and how ill-gotten are his gains.

How the indigo cultivation is carried on.

Every one has to cultivate indigo in the proper season, and not even those who have no plough or cattle are exempted. Respectable Brahmins too are not exempted. When the indigo fields are overgrown with grass, 200 or 300 cows are let loose thereon. And as there are paddy fields close to the indigo lands, the raiyats have to incur considerable expense in order to fence in the former against the outturned animals. The raiyats on their part are so careful that they do not allow a single indigo leaf to be eaten by their cattle, and yet they have not succeeded in pleasing Mr. Selby.

The Editor has learnt since his receipt of the above report that the police has cut the mouth of the khal in utter disregard of the interests of the raiyats. The Deputy Magistrate of Magura was present in Binodpur on the day the mouth of the khal was cut.

44. A correspondent of the *Bangabási*, of the 10th August, complains of the ravages of a tiger between Gopalnagar and Chichinga near Indash in the Bankoora district. The tiger has killed four Mahomedans and one constable. Cultivation and traffic have stopped from a fear of the tiger. The want of a *shikari* is keenly felt.

BANGABASI,
Aug. 10th, 1889.

45. The *Dainik-o-Samachar Chandriká*, of the 12th August, has the following on the subject of the *Sahachar* newspaper's advocacy on behalf of the tea-planters of India (see Report on Native Papers for week ending 10th August, paragraph 47):—

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 12th, 1889.

Ravages of a tiger near Gopalnagar
in Bankoora.

The *Sahachar* newspaper on tea-planters.

The *Sahachar's* argument is this—To import coolies into the tea-gardens and to maintain them there cost the planters much, and it is also the interest of the planters to keep their coolies in good health. It is therefore extremely improbable that they should oppress their coolies. The writer in the *Sahachar* probably thinks that no one besides himself has read *Uncle Tom's Cabin*. Is it not a fact that the cost incurred by American planters for each slave was much greater than that which is incurred by the tea-planters of India for each coolie? And is it not also a fact that, in spite of this, the American planters treated their slaves with extreme cruelty? Were not the indigo-planters of Bengal an extremely oppressive set of men? Has the Editor of the *Sahachar* forgotten all about that oppression?

Of course, nobody means to say that every planter is oppressive, cruel, and of a beastly character. But it is nevertheless undeniable that oppression on coolies in the tea-gardens is still unchecked. Even Government has had to admit it, and the attempt of the Editor of the *Sahachar* to deny the existence of that oppression is one that has only done him discredit. The Government of India passed the coolie law of 1882 simply because it felt convinced that coolies were oppressed in the tea-gardens. And as that law has failed to put down coolie oppression completely, Government has given hopes of revising that law. It is because oppression is practised on the coolies in the tea-gardens that Lord Ripon wrote to the then Chief Commissioner of Assam cautioning him against it. It is because the coolies in the tea-gardens are oppressed that the subject of coolie oppression is still discussed in Parliament, and the native newspapers talk of measures for putting it down. The *Sahachar's* certificate in favour of the planters will avail nothing at a time when the very *Pioneer* of Allahabad appears anxious to put down coolie oppression.

That the oppression on the coolies has decreased, that it has attracted the attention of Government, that the planters are now mending their ways—all this is due to newspaper agitation on the subject. And it is for the people of the country to say what amount of value is to be attached to the words of a man who, like the Editor of the *Sahachar*, can, at such a time as this, go direct against public opinion and usurping the title of representative of his country can dare to talk in this manner in his country's name.

The protests made in the press against coolie oppression in the tea-gardens have led to the decrease of that oppression. And to ask the planters to lessen their oppression on the coolies is not, as the Editor of the *Sahachar* thinks, to injure the interest of the tea-trade, but rather to do good to the planters. There are a few good men amongst the planters; but the majority of them are rash, hot-headed bachelors. And it is the latter who commit oppression. The people of the country, the planters themselves, and the officers of Government ought to see that the stigma attaching to the name of the planters is removed.

NAVAVIBHAKAR
SADHARANI,
Aug. 12th, 1889.

46. The *Navavibhakar Sadharoni*, of the 12th August, says that Bengal is being ruined by epidemic fever. It is nearly 20 years since epidemic fever made its appearance in Bengal, but no steps have yet been taken to put an end to its ravages. Commissions have been appointed, reports have been published, books and pamphlets have been printed, but no measures have been adopted to check the ravages of a disease which has desolated many homes and converted populous towns into wailing wildernesses.

There is the Municipal Health Officer, the non-official Health Society, the whole Anglo-Indian community and the *Englishman* newspaper to look to the sanitary improvement of Calcutta. But there is no one to look to

the sanitary condition of the mofussil except a Sanitary Commissioner whose only function seems to be to keep an account of births and deaths like that clerk of Yama (Pluto), Chitrakupta, and whose existence is realized by the people only at the time of the publication of his annual report. Many may ridicule the writer's inability to realise the necessity and responsibilities of the post of Sanitary Commissioner. But the writer is a man who judges things by their results, and the writer is not at all aware that the ravages of fever in this country have been checked by the Sanitary Commissioner. The writer has, therefore, good reason to ignore the very existence of the Sanitary Commissioner.

The reports of the Sanitary Commissioner show that the ravages of epidemic fever in Bengal are increasing instead of decreasing. Mortality from fever was 1,092,102 last year against 1,087,768 in the year preceding. And this mortality, it should be borne in mind, does not represent the whole mortality from fever in Bengal, but only mortality from fever in those places where births and deaths are registered. The number of such places last year was 134 or 34 more than in the year preceding, and it may be argued that this apparent increase of mortality simply means mortality in 34 new places. But it does not mean that. For the mortality per mille was 16.53 last year and 16.44 in the year preceding.

Thus, the ravages of fever are far more dreadful than the ravages of cholera, to put an end to which in Calcutta the whole Anglo-Indian community from the Viceroy downwards is moving heaven and earth, and for the prevalence of which in Calcutta the Commissioners of the Calcutta Municipality have been severely censured.

It is a matter of congratulation that the present Sanitary Commissioner, Dr. Gregg, realises the gravity of the danger which thus threatens Bengal, and that he has an able assistant in Dr. Kalipada Gupta who, being a Bengali, has considerable knowledge of epidemic fever.

The theory broached by the late Raja Digambar Mitra that the obstruction of the natural water-courses of the country is the main cause of epidemic fever is no longer disputed by anybody. But the writer fears that the people of Bengal will not be able to get rid of that fever at any time. And that this is no groundless fear of his will appear from the following remark of the Lieutenant-Governor in his resolution on Dr. Gregg's report:—

"It is to be feared that the time to which Dr. Gregg looks forward when the country will be thoroughly and systematically drained is still far distant."

URIYA PAPERS.

47. Considering the want of drinkable water for a considerable part of the year to be one of the great evils of the Balasore district, the *Samvādvāhikā*, of the 1st August, suggests that the District Board should take upon themselves the task of supplying good drinkable water to the inhabitants of the district by setting apart a sum of money in their annual budget for the sinking of wells and repair of old tanks in different parts of the district.

SAMVADVAHIKA,
Aug. 1st, 1889.

48. The same paper has reason to complain of insufficient rainfall in the Soro and Jallesore thanas of the Balasore district even at this time of the year, and to forebode consequent evils.

SAMVADVAHIKA.

49. Learning from its contemporary of the *Bangabāsi* that police officers are often found making secret enquiries in the garb of Fakeers and Yogis, the *Dipaka*,

DIPAKA,
Aug. 3rd, 1889.

Secret police enquiry.

of the 3rd August, remarks that it is an objectionable procedure, the inevitable consequence of which will be the lowering of the sacred order of hermits and anchorites in the estimation of the public, which is hardly desirable.

UTKALDIPKA
AND DIPAKA,
Aug. 3rd, 1889.

50. The *Utkaldipiká* and *Dipaka*, of the 3rd August, are inclined to think that the imprudent dealing of the Government of India with the Maharaja of

Cashmere.

Cashmere in asking that potentate to abdicate his throne for a period of five years in violation of treaty-rights, has produced an uncomfortable feeling in the minds of the rulers of Native States throughout India, which must be removed by all means. They further advise the rulers of the Native States so to conduct themselves and discharge their duties towards their subjects as not to call for any interference on the part of the paramount power.

UTKAL DIPKA,
Aug. 3rd, 1889.

51. The *Utkaldipiká*, of the 3rd August, regards the recent ruling of the Syndicate of the Calcutta University that the school which shows bad results from year to year must be deprived of the right of sending pupils to the University examination as susceptible of different interpretations, and therefore requests the authorities to define the expression "bad results."

A University ruling.

UTKALDIPKA.

52. The same paper has every reason to be satisfied with the transfer of cattle-pounds, situated in the interior of the Cuttaek district, from the hands of the police to those of school-masters, because the latter are better educated men, and are expected to be more kind in their treatment of animals.

Cattle pounds in the Cuttaek district.

UTKALDIPKA AND
DIPAKA,
Aug. 3rd, 1889.

53. The *Utkaldipiká* and *Dipaka*, of the 3rd August, give a short account of the movements of Sir John Edgar in Orissa in connection with the superintendence of relief operations going on in different parts of that Province, and express great satisfaction with the arrangements made by that officer for the better management of relief work in Angul.

Sir John Edgar in Orissa.

DIPAKA,
Aug. 3rd, 1889.

54. The *Dipaka*, of the 3rd August, draws the attention of the public to the Famine Fund, established in India during the administration of Lord Lytton, and observes that a great portion of the fund has been swallowed up by frontier charges. It is of opinion that Government should keep its promise, and out of the proceeds of the fund grant such amounts for relief and other works as may be necessary in the interests of famine-stricken people.

The Famine Fund.

ASSAM PAPERS.

PARIDARSHAK,
Aug. 5th, 1889.

55. The *Paridarshak*, of the 5th August, requests the District Judge of Sylhet to see that no delay occurs as at present in giving copies of documents from his Court. An application was made on the 19th for a copy of the decree in suit No. 70 of 1887, and "urgent fee" was deposited, but the copy applied for was not furnished till 4 P.M. of the 22nd following. Again, the papers of the suit No. 70, having been filed in another suit, No. 298 of 1887, which was decided in March 1888, a separate searching fee was charged because the party applying for the copy did not give the number and date of suit No. 298 of 1887. This was illegal.

The Court of the District Judge of Sylhet.

PARIDARSHAK.

56. The same paper says that, at the instigation of Baboo Chandra Nath Nandi, the extra Assistant Commissioner, the Deputy Commissioner of Sylhet has ordered the police to arrest any one who smokes within 20 feet of the Deputy Commissioner's cutcherry. The rule, it appears, is illegal, and if the police arrests any one under it, they will

An illegal order of the Deputy Commissioner of Sylhet.

be guilty of the offence of wrongful confinement. The Deputy Commissioner is requested to reconsider the order.

57. The same paper thinks that Government ought to pass a law for the better management of *devattar* property.

PARIDARSHAK,
Aug. 5th, 1889.

Management of *devattar* property.

Government cannot indeed interfere in the management of *devattar* property; but if the people themselves ask it to pass a law in relation to such property, it will not be wrong on its part to do so. A *devattar* law will save *devattar* property from waste, and by providing for the dismissal or deposition of bad Mohantas will serve as an effectual check upon them.

Following the example of Madras, the Bengal Government should, without delay, introduce into the Bengal Council a Bill for the administration of *devattar* property.

58. A correspondent of the same paper says that five cows were skinned alive in the field at Bithangal, in the

PARIDARSHAK.

The skinning of living cows.

Nilhushanpore mouzah. A large number of cows have also been skinned alive at Gazipore. People suspect that the butchers of Baniachunga are guilty of this practice. The Sub-Inspector of the Baniachunga thana can detect the evil doers if he pays a little attention to the matter.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 17th August 1889.

